# AN ACCOUNT

Of the last Words of

# Christian Keer,

Who Dyed at *Edinburgh* on the fourth of *February* 1702. in the Eleventh Year of her Age:

Shewing, how much she was Ravished with the assurance of her Interest in CHRIST, and the Hope of Heaven.

There is added a CONCLUSION, containing the use & improvement of what is Related.

By Mr. *ARCHBALD DEANS*, Minister of the Gospel at *Bouden*.

*Matth.* 19. 14. *Suffer little Children to come unto Me, for of such is the Kingdom of Heaven.*
*Chap.* 21. 16. *Out of the Mouths of Babes and Sucklings, Thou hast perfected Praise.*
*Isa.* 65. 20. *The child shall die an hundred years old.*

GLASGOW,
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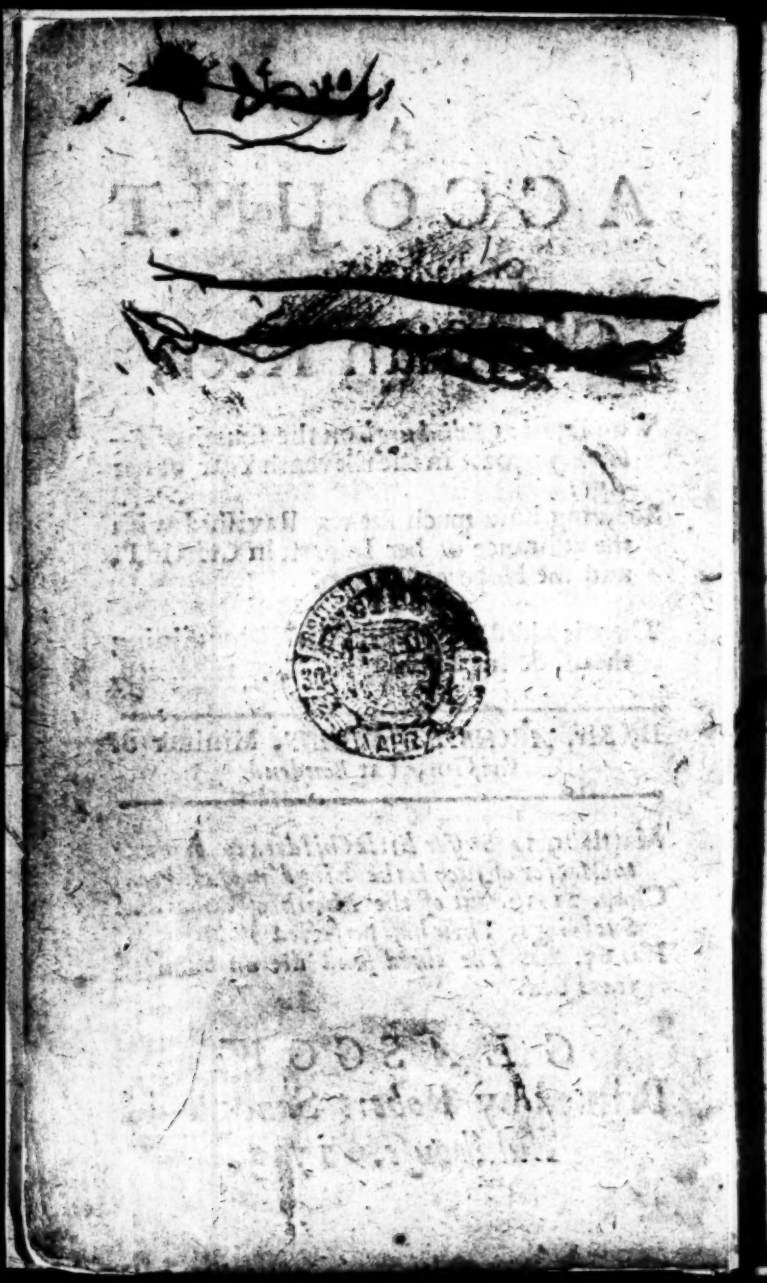

# EPISTLE TO THE READER.

*Christian Reader,*

THE Parents of this Child (who have Intereſt in my Paroch) had Remarked in Write, theſe enſuing Speeches, Immediatly after hearing them, for their own Comfort and the private uſe of their Surviving Children; being far from any Deſign of Publiſhing them to the World. But when they were Reviſed, it was found, They did *evidence* ſo much of the *Spirit* of *Grace* and *Adoption* in the *Child*, that it would be a Fault to ſuppreſs them, and not ſend them *Abroad*, for Publick Benefite, to the *Conviction* and *Edification* of others; for which cauſe the Parents of the Child, where from time to time *Solicited* to allow the ſame to be Printed. Such *Diſcoveries* of Chriſt, and *Communications* of Grace vouch-ſafed to a Child are rare and *Admirable*; and therefore ſhould not be let paſs without ſpecial Notice,

Albeit the Body of this Child was broken, and made like a *Skeleton* through long Trouble, yet her Words were *Wise* and *Regular*, and *Expressed* with great Vehemency and *Ardour* from the Deep Impressions of Christ, and the Recompence of Reward that were on her Spirit. I hope none will Question the Truth of the following Relation, when they Consider that some of the *Ministers* of *Edinburgh*, whose Names are mentioned, were *Ear Witnesses* to several Passages contained therein. How precious and Desirable a thing is *Divine* Grace! At Death Guilt breeds confounding *Horrour* and *Anguish*; But *Grace* breeds Joy & Assurance. *Grace* outlasts the things of Time; These are sick of a Consumption, but *Grace* is *Incorruptible* and *Everlasting*. It's th Effect of Electing Mercy, and the Seed of Glory. Christ is the Fountain of *Communications*, or the *Spring-head of Grace*; *He's* full of Wisdom, Beauty, Sweetness, Love, and a Screen betwixt *Believers* and *Eternal Wrath*: and therefore a part in Christ, is worth a Million of Worlds. If this little Book may conduce to the good of Souls, I have my Design and Desire, which, that the GOD of all Mercy, and the Father of Glory would accomplish effectually, is the Prayer of him, who is,

*Your Servant in the Gospel and Kingdom of Jesus Christ.*

Pouden, 17th *June*. 1702.

ARCHBALD DEANS.

An Account of ſome of the laſt Words of

# Chriſtian Kerr.

THis Child was under a Diſeaſe in her Body from the ſixth year of her age, which gradually conſumed the Moiſture and Strength of it, untill at the Soveraign pleaſure of GOD it put a period to her Life in this preſent World. She was of a wife and acute natural Judgment, which on occaſions ſhe gave evidence of by her witty and pertinent little Sayings. But moſt memorable is her Piety towards God, which (tho' at ſometimes it ſuffered decays and abatements) through the prevalency of the Old man of remaining corruption, yet at other times when the Spirit of life returned again) appeared in her after as Remarkable and ſignal a manner as a Perſon of that Age was capable of. A great mean of her bleſſed Temper in Subordination to the eternal purpoſe of free Grace, we may warrantably judge was partly her Education by Religious Example and Counſel, whereby ſhe was of ordinar directed to God, and partly the continued Trouble of her Body, whereby ſhe was made more and more to ſee the

vanity of the World and abandon the Love of it.

About fourteen Months before her Death, she was under great Fear and Dread of the Wrath of GOD, and continued five or six weeks in that case. Then on a certain night about eleven of the clock she called on a Person ( whose Name I forbear to mention) that was beside her in a Room, and asked who was in the Room, that Person answered, there is none but I. *If none else be there* ( said she again ) *I must tell you this has been a strange day to me.* *Why so* ( said the other ) *she* answered, *it has been a day of many doubts and fears, but I tell you good news, the Lord hath delivered me out of them all; and I know he will make me happy.* At which Words the Person beside her was much surprized, knowing that she had been under trouble of Mind for sometime by past. O ( said that Person ) how have you come to that comfortable out gate? Tell what way you have done it: You ought to be warry, for oftentimes Satan strives to make a person sit down on a false hope, when there is no true Ground of peace: Are you comforted because God is Merciful, and you trust to that? Or do you believe that Christ dyed and trust in that? Or is there any promise in the Scripture that You are made to lay hold on? Upon which she interrupted the Person that spake, and cryed *it is that, it is that*, He has said that whosoever cometh to him he will in no ways

cast

cast out; and I am sure I have done that, and I will trust him, I ever will trust him. After which time she was never known to be under Terrour.

Two of her near Relations being present with her on Tuesday, the 27th of *January*, 170⅔. she cryed out to one of them, *Oh! If it were not the hope of Heaven, I could not bear this my Trouble.* The Person to whom she spake, Answered, yes (my Dear) Heaven will make you amends for all. To which she Replyed, yes; There are no sores there. 'It may be at Death, there 'will be some pain, but that will be soon 'over. There are two places of Scripture 'very) comfortable to me. The one is, Suffer little Children to come unto me for of such is the Kingdom of Heaven. *The other is*, In the Volume of thy Book it is Written of me, I delight to do thy will, O my God. After which words she presently cryed out, *O to think how willing Christ was to dye for Sinners.*

On *Saturday* thereafter being the 31st of the said Month, she was seized by Sickness, and perceiv'd that the instant of her departure was drawing near. From that day forward the Lord in a further Measure manifested to her self and gave evidence unto others, that she was passed from Death unto Life, or a Vessel of Mercy designed for Glory. How much was she enamoured with Jesus Christ! Did not a Thousand and ten Thousand Worlds seem to her as [illegible] nothing,

nothing in comparison of Him? was not her Heart lifted with the Contemplation of Paradise where she would get a Crown on her head and a Song in her Mouth? How affectionat was she in commending Christ unto others from the sensible Experience she had of him her self? Upon the Day above mencioned at Night, seeing her Mother looking to her, she cryed out, 'O Mother! O Mother! I am going to 'get Christ, I now hope in him. He 'will not leave me, I have given my Self 'to Him, He will not forsake me, I am 'going to Embrace him, he will meet me. 'O Rejoice and be Glad with me; I am 'going to get a glorious Crown, a Crown 'of many Pardons. *Her Father coming to her, she intreated him also to Rejoyce, and said,* 'You would Rejoice if I were healed 'of my Bodily trouble, and would certainly have Loved that person that would 'have healed me; But should we not love 'Christ more that will heal my Soul and 'take me to himself and make me ever 'happy. I do not desire to live in the 'World; Father, if you could give me the 'Whole Universe, I would rather die, 'Christ hath dyed for me, Christ is better 'to me than all the World; I trust to the 'Merits of Christ; Upon the Cross he 'bowed his Head and gave up the Ghost, 'having said, it is finished; At the Repetition of which Words she seemed to exult and Triumph.

Mr. *George Andrew* one of the Ministers of

of *Edinburgh*, having come to visit her on the Lords day the first of *February*, and asking at her how she was, she answered, I'm not well, but I will be well. Being interrogat if she was content to Dy, she said yes, where is your hope then, said he, she Replyed, in the Merits of Christ; He has Died for me. When he inquired, what haste thou done that makes you believe that Christ has Died for thee; I know (said she) I deserve Damnation instead of Salvation; but he's a good just GOD, I have given my self away to him, And he hath said, *Whosoever comes unto him he will in no ways cast out.* The same day at Night, holding her Brother ROBERT by the Hand, she spake to him on this ways, 'My dear ROBBY, seek the LORD, love 'Christ, give your self away to him, and 'he will keep you; Although you should 'have many Enemies against you, the 'Lord will preserve you; And even as 'sure as your Hand is in mine, You'l find 'him if you seek him; I am going to get 'a Crown of Glory to my Head, and a 'Song of Praises in my Mouth. To her Sister MARGARET also she said, 'My dear MEGG, seek the Lord, give 'your self away to him, and he will be 'found of You. Give your self away once, 'twice or thrice unto him, and as sure as 'you see your Mothers hand in mine (she then had her Mother by the hand) you 'will get him. It's true, if you try this 'way; Satan will be your Enemie as he

has

' has been mine for ſome times when I ' have had Words in my Mouth to pray, ' the thought has been taken out of my ' heart; then looking to her Mother, ſhe ' ſaid ay Mother, and when the thought ' has been brought back to me again, I have ' bleſſed God for it. ' But that is nothing ' (ſaid ſhe to her Siſter again) ſeek GOD ' he will defeat Satan, Dear *Meggy*, ſee you ' pray your ſelf, and ſee you cauſe *Kette* ' (or *Catarine*, another Siſter) to pray ' for ſhe is Young and I need not ſpeak to ' her. Oh *Johny*, *Johny*! (this was the ' youngeſt Child of the Family) what ' ſhall I ſay of *Johny*? I even leave him ' upon GOD: Read much the Book (that ' is the Holy Scriptures) my long trouble ' hath made me not get ſo much read as I ' would, but I bleſs GOD I have found ' much good of the Book.

On *Monday* the 2d of *February* at Night; her Mother and a Gentlewoman in the City and two Domeſtick Women Servants ſitting by her, ſhe took her Mother by the Hand, and ſaid, ' Dear Mother, do not ' grieve for me but Rejoyce with me in my ' joy, although I have great Trouble in ' my Body, yet it is not ſo great as you ' think, it is from the Lord and I will ' bear it, he will ſupport me, his ever-' laſting Arms will bear me up; You per-' haps (Mother) ſee a tear come ſome-' times in mine eye; but do not think that ' it's either fear or pain, for it is not ſo it ' is rather Joy, Dear Mother, Remember I

'was but lent to You, I know when You 'borrow any thing Ye are as willing to 'give it back again as you were to borrow 'it, and will You be unwilling to give 'me back to God who lent me to You, If 'the Lord ſhould take all the reſt of Your 'Children from You, would You grudge, 'if he make as good account of them as he 'is now doing of me. Do not grieve or weep 'then; As for me I will not weep one Tear, 'for I can part with Father & Mother and 'all the World for Chriſt. After this ſhe earneſtly deſired of her Mother, that ſhe would not look much upon her when ſhe was a dying leſt ſhe ſhould be troubled thereat. 'The Lord (ſaid ſhe) will be 'with me, his Rod and ſtaff will comfort 'me. And hearing her Mother ſay to ſome, that were beſide her in the Room, Oh ſuch a Child and Commerad as ſhe hath been! 'She Replyed, Oh Mother, God will make 'up the want of me to you, take him for 'your Commerad. Often times I have ſpoken of Worldly things to divert You, but God will converſe with You of things concerning Your Soul. I hope to meet with You in Heaven, and with my Father in Heaven, for I hope he is your God and my Fathers God; And I hope he will be my Brethren and Siſters their God, be not Concerned for parting a little now, for I hope we ſhall all meet again. Oh! What a glorious Meeting will it be when we ſhall all meet in Heaven. When ſhe had ſpoken theſe words, her Mother ſaid to her my

dear

dear Child you have ſpoken much, and have exhauſted much of your Spirits by ſpeaking, remember your Body is very weak: ly ſtill a while and reſt. To which ſhe anſwered, 'It does me no hurt, it is 'not my weak Body that is ſpeaking; It 'is the Spirit of God that ſupports my 'weak Spirit to ſpeak. She cryed out oftentimes, under Raviſhments of Joy, and Love. 'I ſee him coming leaping over 'the Mountains and ſkiping over the Hills 'of my Sins; He is breaking down the 'partition Walls that I have raiſed.

Mr. *John Law*, another of the Miniſters of the City, came to her on Tueſday the third of the ſaid Month and aſking how ſhe was, ſhe anſwered, 'I hope I am going 'to Chriſt, he will not leave me, I truſt 'in him, He is on His coming now. Being inquired at, if ſhe was willing to die, yes, (ſaid ſhe) 'I am willing that in Life or 'in Death, the Lord do with me what he 'pleaſes, if he make me his, which I hope 'He will do; for He is a good God, He 'will bear me up; I hope Chriſt is pleading 'for me with the Father: He will be with 'me when I go through the dark Valley of 'the ſhadow of Death, and His Rod and 'Staff will comfort me, and I will get a 'glorious Crown, a Crown of many Pardons. Thou muſt have many Sins (ſaid the Miniſter) ſeeing thou muſt have ſo many Pardons. 'Yes, (ſaid ſhe again) 'I have had many ſins, many black Scores 'of them, but there is a pardon at every

'Score;

' Score; And I will hope in Him, He will
' not leave me. When she was asked if she
' used to pray; she Replyed, Yes, I used to
' Pray, and I Bless God I have had many
' Sweet Returns of Prayer. That is strange
(said Mr. *Law*) to hear thee speak of re-
turns of prayer; What call you returns of
Prayer? She Answered, 'That which I
' Prayed unto God for to me, & that which
' I know others have prayed for to me, is
' now returned all unto me. Being asked
afterwards by one with whom she had often
used much freedom, if she would tell parti-
cularlie what some of these returns of Pray-
er were that she had got; She said, 'I
' know that I sought of God that he would
' give me the Saving Knowledge of him,
' & that he would set me a part for himself,
' and I hope he hath done it. I know also
' it was sought of G O D for me, That
' whatever He did with me, he would
' work a saving Change upon me, and that
' (if it were his Will) he would grant I
' might be made to declare that he had done
' great things for my Soul: And hath he
' not done it? hath he not done it?

In Afternoon of the same day; Mr. *James Webster* another Minister of the Citie coming to Visit her, asked at her how she was, and what she was doing. She Answered, ' I am going to Christ; I will meet him, ' I'll imbrace him; He's a just God; He has ' dyed for me; I'll get a Crown of Glory ' on my Head, and a Song of Praises in ' my mouth. This is but a troublesome ' World, and for my part, I have had little

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'or nothing but trouble in it. He inquired at her what ſhe thought of ſin; She replyed, 'I know ſin is an ill thing, and I deſerve 'Damnation, but he's a good God, and I 'will truſt in him. Being interrogate, if there were any particular ſin that grieved her; She Anſwered, 'Yes, I have neglected 'Prayer when I might have performed it. What more particular ſins do you think on, ſaid he? *That* (ſaid ſhe) *is the particular ſin.* Did you never play ſaid he on the Sabbath Day? 'Yes ſaid ſhe, and I have been 'very grieved for that ſin; well ſaid he, are you content to die? *Yes*, ſaid ſhe, then tell me ingenuouſlie, ſaid he, and over and over again he preſſed her to be ingenuous with him, if ye could have life for a Wiſh, whether would you chuſe to Live or Die? 'I 'would rather chuſe to die ſaid ſhe, What 'is the World? Chriſt is better than a thou'ſand Worlds. I muſt tell you, that wit'tinglie or knowinglie I never made a lye. What think you of that, ſaid he again, Folk may have many ſins, and yet not be guiltie of Lying; had you ever any Terror of God? *Yes*, replyed ſhe, what made that ſaid he? *'I wanted God then*, ſaid ſhe, *but I have got him now.* Thereafter ſhe lay quiet more then a Hour, as if ſhe had been faſt aſleep; And then in a Tranſport of wonder and delight, ſhe cryed out, *O I think I ſee Heaven, I think I ſee Heaven.* That is a Glorious light indeed, ſaid a certain perſon

that

that was beside her at the Time. *Oh!* said she again, 'If I could tell you what it is 'like, if I could tell you what it is like. 'Saw you ever burning Gold, said she to 'another person that was also in the Room, 'the Walls and the Streets of that City are 'like burning Gold, And I think I see all the 'Saints arrayed in white there. Having spoken these words, she was interrupted by a Persons entring the Room, whom she did not well know.

After eight of the Clock at Night, seeing her brother *Robert* in the Chamber, She said, Robbie *Kiss me*, & then added, 'This may be 'the last Kiss ever you will get from me; 'I ever loved *Robbie* well, Love you Christ. 'I cannot speak much to you now, mind 'what I said to you before; Seek the Lord, 'they that seek him early shall find him, 'Seek, and ye shall find, Knock, and it 'shall be opened unto you: for I have 'Sought, and I have Found, I Knock, 'and it will be opened to me. Then turning and looking to her Father, who was at her other hand, she cryed, Oh! 'shall not 'I love Christ, shall not I love him, who 'hath taken away my hard heart, and 'given me a heart of flesh to tremble at his 'Word. To her Mother also she said, 'O Mother! I will get Christ, I will get 'him; I will get him. Her Mother answered, you will not miss your Brother then. No, (said she) 'I will not miss you 'far less him: she desired that all should joy 'with her. Being desired of her Mother to go to Bed, and a Servant being required to

lift

lift her softly, 'Yes, *Lift me* (said she) and 'within a little Christ will come and lift 'my Soul to Glory.

She spake well likewise to Mr *George Hamilton* and Mr. *William Chrighton*, Ministers also in *Edinburgh*: But the Notation of her Discourse to them being omitted, no particular Account can be given of it; had there been a design at first of publishing her Speeches to the World a greater collection might have been made, but her Parents having no thought of committing them to Print, a great part thereof was pretermitted. Somewhat of Mr. *Hamilton*'s Speech to her was that he used to go to persons on their Sick-Bed and on their Death-Bed to speak to them for their Edification; But Child (said he) I think God hath called me hither to be Edified by thee: O! that an Atheist were now here, may not this confuse those who deny God & the power of God? here is a Sermon indeed. I know not (said Mr. *Chrighton*) what I can do here but pray with the Child and thank God on her behalf; 'for out of the mouth of 'Babes and Sucklings he will perfect his 'praise.

On *Wednesday*, being the fourth of the Month foresaid, about Ten of the Clock in the Forenoon, This Bird of Paradise finished her Course. She was not afraid of the King of Terrours; Her Redeemer being stung on the Cross, took away from her the sting of Death, & changed the King of Terrours into the King of Desires; Upon the Wings

'ings of Joy and Delight did she March
the Kingdom of GOD: where now she
holds the Orient Beams of the Son of
ighteousness, and drinks of the Wine of
e Heavenly *Canaan*, and feeds on the Eter-
al Fruits of the Tree of Life, and hears the
usick of the Angels, and rests in the Bed
f Glory which is perfumed with Love. If
he Joy of Faith was so sweet, how ravish-
ng must the Joy of Fruition be; if she ex-
lted and adored CHRIST so much at
distance, what wonder and delight is she
now Transported with in the Chamber of
Presence? We are yet in the Sea of Trouble,
but she has got into the Harbour where she
will Sin and Suffer no more, but exalt the
Praises of Free Grace as long as Immortali-
ty endures.

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# A CONCLUSION,

*Containing the improvement of the preceding Relation.*

WHat is above related serves in the first Place for Information; And in

the ſecond Place, for Confutation.

1. It Informs us of the Excellencie of Chriſt. Since the Saints, or all ſuch as have opened Eyes, do in Life and Death ſo much admire Him, love Him, flee to Him depend on Him, long for Him, rejoice in Him, magnifie and adore Him, do and endure for Him; It follows that he muſt be the Fountain Bleſſedneſs, a wonder of Delights, and a conſtellation of Glories. Who can ſet a due Value upon Chriſt? He's better than the Soul, than the Angels, than Heaven. He delights the Father with His Lovelineſs, enriches the Elect with his Worth, and enlightens Heaven with his Brightneſs. In Scripture He's called the Elect in whom the Father's Soul delighteth; the Image of the Inviſible GOD; the Meſſenger of the Covenant? the Firſt and the Laſt; the Prince of the Kings of the Earth; the Mediator betwixt GOD and Man: Our Paſſover ſacrificed for us; the LORD our Righteouſneſs; the Lamb of GOD that hath taken away the Sins of the World; the Hope of Glorie; the Way, the Truth, and the Life; He's the Way as a Prieſt, the Truth as a Prophet, the Life as a King. As a Prieſt He has made a Way, as a Prophet He ſhews us the Way, as a King He enables us to walk in the Way, at the end of which is Heaven and Glory.

2. The preceeding relation Informs us, how mighty and powerfull the Spirit of the LORD is; He perfects Strength in Weakneſs: By him the Heart is inlarged and

the

the Mouth opened: the Heart is enlarged with Joy and Love, and the Mouth is opened into gracious Speeches and high Praiſes. A very Child is made to ſpeak Wiſely, Boldly, Sweetly, Fruitfully, Unwariedly, and Triumphantly through His Operation & Virtue. A Perſon is not ſtraitned that has the Fellowſhip of the Spirit. He has both raiſed Affections & affluent language. 2 *Cor.* 3. 17. Where the Spirit of the LORD is, there is Liberty. *Job* 32. 18. 'I am full 'of matter, & the Spirit within me conſtrain-'eth me. *Acts.* 2. 4. They were all fil-'led with the Holy Ghoſt, and began to 'ſpeak with other Tongues as the Spirit 'gave them utterance.

3. The foregoing Relation informs us, that Religion and Godlineſs is no vain and fanaical thing; but a thing moſt real, ſubſtantial and uſefull: it has Truth for the Ground of it, Joy for the companion of it, and Heaven for the Reward of it. If GOD be true, then Godlineſs is true. At death the willfull neglect of Godlineſs confounds a man, & makes him readie to tear himſelf with his own Hands, but the conſcionable Practice thereof begets holie Triumph in GOD; And how ſweet is that? the unſpeakable Gain of Godlineſs ſhould entice us to begin and proſecute the ſtudie thereof with all ſpeed and diligence, *Iſa.* 32. 17. The work of Righteouſneſs, Quietneſs and Aſſurance for ever. *Prov.* 14. 32. 'The 'wicked is driven away in his wickedneſs, 'but the righteous hath hope in his death.

'*Psal.* 37. 37. Mark the perfect man, and 'behold the upright, for the end of that 'man is peace. And *Psal.* 97. 1. Light is 'sown for the righteous, and gladness for 'the upright in heart. *Prov.* 11. 18. To 'him that soweth righteousness shall be a 'sure reward. 1 *Tim.* 4. 8. Godliness is 'profitable unto all things, having promise 'of the Life that now is, and that which 'is to come.

In the second place, what is above related, serves for Confutation. It may Confute Atheistical persons, who fly insolently on the Face of GOD, and offer a direct blow to the Almighty, Denying His Being, Providence, and Eternal Recompences. Foolish persons, did GOD give you Souls to deny Him? Do not the rising and setting of the Sun, the blowing and turning of the Winds, the gathering, ballancing, and droping of the Clouds, the running of the Waters into one place, the growing of the Herbs and Trees, the singing and nestling of the Birds, the ebbing and flowing of the Sea, the hanging of the Earth in the Air, the admirable vertue of the Load-stone in attracting of Iron, the successive production of living Creatures, the adjusting of Deaths unto Births, so as that neither the one hinders the Multiplication of Mankind, nor the other over-stocks the World; Do not these (I say) and innumerable other instances proclaim the Eternal being, and wise Providence of God? What a stupendious Frame & Mechanism is the Bodie of man? doth not the curiousness, variety, dependance and usefulness

ſtineſs of the parts thereof ſhew forth admirable Art and Contrivance? Was there ever an Houſe but it had a Builder, or a Watch but it had a Maker, or a Picture but it had a Limner? Even ſo, can we ſuppoſe without doing violence to common ſenſe that ſo many Regular and uſefull Productions as are in the *Syſtem* of the World could be formed and managed without the hand of an Almighty & intelligent Agent? Wherefore we muſt conclude, that nothing is more evident than the Being and Providence of God. Since there are as many Demonſtrations thereof as there are Creatures in the Univerſe, and as they are Parts in every Creature, *Rom.* 1.20. 'The inviſible 'things of Him from the Creation of the 'World are clearly ſeen, being underſtood 'by the things that are made, even His E-'ternal Power and God-head. *Pſal.* 139. 14. 'I will praiſe Thee, for I am fearfully 'and wonderfully made, marvellous are 'Thy Works.

The Exiſtence of GOD being abundantly demonſtrable both from the general Compoſition of the World, and from the Natures, Virtues, Tendencies, and Uſes of particular Beings. It follows neceſſarlie, that there is a State of Eternal Recompences after this Life; becauſe Juſtice, which is ſeen in rewarding the Vertuous, and puniſhing the Vitious is of the Eſſence of GOD; even as Light is of the Nature of the Sun, without which we have not a compleat and right Idea or Conception of Him as the Continent

of

of all Perfection. *Gen.* 18. 35. 'Shall not 'the Judge of all the Earth do right. *Rom.* 1. 18. 'The Wrath of GOD is revealed 'from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men. 2. *Theſſ.* 1. 6, 7. 'It is a righteous thing with GOD to re-'compence Tribulation to them who 'trouble you; and to you who are trou-'bled will reſt with us, when the LORD 'Jeſus Chriſt ſhall be revealed from Heaven. The denial of an after State of Rewards and Punishments, is againſt the general Tradition of the World, or common Sentiments of Mankind, whether *Jews*, *Pagans*, *Turks*, or *Chriſtians*; All which tho' they differ in many things, yet do agree in this, that the Good ſhall be bleſſed, and the Bad wretched in another World: And as it is againſt the general Tradition of the World, ſo it contradicts the proper Experience both of wicked and pious perſons on their Death-beds, & is of more force than a thouſand oppoſite Arguments. What a Helliſh ſting have the Ungodly felt in their Conſciences, when they were on the brink of Eternity of another World? In the time of Health and Proſperity ſin has been ſweet to them like Honey, but affrighting and bitter has it been unto them when they came to die. Then have they deſired the Counſels & Prayers of Miniſters, & confeſſed to them their Folly and Negligence, tho' they have treated them with contempt and ſcorn at another time. What a Worm did *Francis Spira* feel? He was like a living Man in

Hell.

Hell. How deep were his Convictions? how frightfull his looks? how desperat his Complaints; how grievous his Agonies? was he not fond of making away himself with his own Hands amidst his Horrour & Anguish? I have a little pleasure here, (said *Roger*:) but now I must away to Hell for evermore. *Chaloner* was a dreadful Monument of Justice; he blasphemed the GOD of Heaven, cursed himself, and cryed out continuallie, O Torture, torture, torture! O Torture, torture! as if both Soul and Bodie had been already in Hell. Besides, what sensible Experience have the Godly at Death of an after Recompence? are they not sometimes put into Heaven before the time, and banqueted with the Antipasts of that Joy that ravishes the blessed to all Eternity? The above mentioned Child was an apparent instance of this purpose: She had the illapses of the Spirit, the Incomes of Christ's Love, the view and glimpses of the Land of Promise, which made her glad to leave the World, & be ever with the LORD. *Martyrologies* gives us an Account, that the Martyrs went as chearfully to death for Christ as People do go to their Games and Pastimes. Their feeling of Divine Consolations, and their Assurance of an eternal Recompence made them undervalue Life and embrace Torments. The Pangs of their Love where stronger than the Pangs of Death; they were glad that they had any thing to lose for Christ. *I cannot Dispute for Christ, but I can burn for Christ*, said One. *Methink you do*

*draw*

*Frew Roſs under my Feet* ſaid another, when the Fire was kindled beneath him. *If every hair of my Head* (ſaid Ardiley) *were a Man, I would Burn all for Chriſt. Ye ſeek a Miracle from us, O ye* Papiſts, (ſaid Fainham) *here is a Miracle, I feel no more Pain in theſe Flames than if I were lying on a Bed of Downs, None but Chriſt, none but Chriſt* (ſaid Lambert) *when the Flames where flying and preying upon him. On a Saturday was I firſt Married, and on a Saturday I ſhall be Married again,* (ſaid Anne Audeber) *when ſhe was led forth to be burned on a a Saturday.*

FINIS.